

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 35, Vol. XIX.

Saturday, August 29, 1857.

Price One Penny.

MORE PARTICULARS OF THE ASSASSINATION OF PARLEY P. PRATT.

Brother S——

Sir—I mailed to you on the 26th of May, a lengthy communication in reference to the imprisonment, murder, and burial of Elder Parley P. Pratt, to most of which I was an eye-witness; but owing to a mistake I made in the direction, I presume you have not received that article.

I will therefore repeat, in hopes that *this* may reach you.

The first I knew of P. P. Pratt's being in the Creek nation, where I was arrested, I gathered from the man Shivers, who had me in his custody, who purported to be the United States' Marshal.

The party consisted of this marshal (Shivers), McLean, with the children in a carriage, and twelve armed men on horseback, whose names I cannot remember, except the one immediately with McLean; they called him Perkins, and so far as I could see he was McLean's right-hand man in the whole affair. I do not know that I ever saw him before; but I could point him out amongst thousands if needed. His dark, fiendish look is vividly impressed on my memory. There were two Indians, one, I think, a Cherokee (Bob), and the other a Creek. The former a tall, fierce-looking man, says he has been in Utah, and the latter a man of good countenance, and apparently of sound judgment. He manifested no ex-

ultation; but rather appeared to feel oppressed.

As we were riding along, the Marshal asked me if I would like to see Mr. Pratt, I answered "not in tribulation, such as I am in." Is he in this region of country? I inquired. "Well, he is not forty miles from here," he replied. I asked if he was going to arrest him, to which he replied, "I am bound to, if I find him."

This was the first intimation I had of brother Pratt's being in that country.

We stopped for dinner at an Indian house. While eating I observed that the excitement became more intense, and that there were additions to the ruffian band. I saw McLean leave his carriage and buckle on a sword, in addition to his pistol and knife already on. At that moment the Marshal said to me: "They have got Pratt; and McLean is determined to kill him, but we are bound to prevent him while he is our prisoner."

At this point the excitement was intense. Messengers coming and going, and brandishing their weapons. But their words were in a low tone, if not a whisper. We mounted our horses, the Marshal keeping close to me. After a little, I heard one say, "Come and see him, *he looks like a great lion.*" Another said, "ha! we have got one of the Apostles, and don't he look like a mighty

man." So they rushed to and fro until the Marshal, with his trembling prisoner, came near, then all eyes centered upon her movements. He asked me if I would alight; I said I would, and speak to brother Pratt, if he had no objections. He said, "none at all," so I advanced. Brother Parley was lying on the ground, with one hand under his head, like a man that had stopped to let his horse graze by the way side. His composed, penetrating look formed a great contrast to the pale, trembling, excited crowd that surrounded him! There was now a company of United States' troops on the spot.

When I came near he rose up and extended his hand. I said, "How do you do, brother Parley?" which he returned. I observed, "we have come up prisoners together;" to which he replied, "yes, such things will happen, but it is all in one little short life time, and it will soon be over; it is only a spec of eternity!" I then said, "The Demon that has been in my pathway these many years, has again met me, and he has torn my children away, and will not let me see them!" "Well," said he, "it is hard that a woman cannot have her own children." I then raised my hand and said, in a loud tone, "still I rejoice in the faith of the Saints, for it has taught me how to live, and taken from me the fear of death and the grave, and now you civil and military officers can only kill the body, and after that you have no power over the soul, and now I am ready for life or death, it matters not to me which, for that is my Father's business."

There was a young man standing near brother Parley; and after the Marshal had read the paper, charging Eleanor McLean, Pasley P. Pratt, (this is the way he read it) James Gammiell, and Elias J. Gammell, with larceny of clothing, belonging to Albert and Annie McLean, to the amount of ten dollars, one pointed to this young man and said to the Marshal, "What are you going to do with this fellow?" He replied, "I have nothing to do with him, I have no authority to arrest him; if anything is done with him, Captain Little of the military must do it, for I will not." Captain Little said, "I'll be blamed if I know what to do with him. What has he been doing?" One answered, "why, he is a Mormon preacher, here in the Creek nation." The tall Indian (Bob) then stepped forward and

said, "We allow ministers to preach in our nation: I don't see what you would arrest him for." After a little more consultation, one said to another "this fellow is your prisoner;" and soon all were on horseback. They put a large rope around brother Parley's right ankle, and a man rode alongside to hold the other end.* The military Captain rode up and told Mr. Pratt he must not have any private conversation with Mrs. McLean.

We got into Fort Gibson, twenty-five miles from the place of arrest, at twelve o'clock that night; and brothers Pratt and Higinson were put in the jail and a strong guard set. We stayed there the following day, (Friday) and on Saturday morning they put me on the horse; but after riding a little distance I fainted, and they had to carry me into a house. I was so wounded with the ride the first day, that they saw I could not go further on horseback; so they got a carriage, and when ready to start, they brought brothers Pratt and Higinson out chained together, and we set off, two soldiers driving the carriage, and the Marshal guarding the men in chains.

Sir, I have no words to express what I felt when I saw that cursed chain, on that faithful servant of God, and it seemed to pain him; I think it was too small for his wrist. And there was that beardless youth, against whom there was no charge found, dragged along in chains, to be placed at the mercy of a ruthless mob!

When we stopped at a stream of water, the Marshal and soldiers went to let the animals drink, and brother Pratt said to me, "I suppose the Lord will do as He pleases." When we stopped at night, Mr. Pratt asked the Marshal if he could let them sleep without the chains? said he would give him his hat, coat, and boots if he would, to which the Marshal assented.

Next morning (Sunday) we set off early and rode all day, stopped at an Indian house, where there was a large family, when it was dark.

The prisoners were sent to a room, while the Marshal and soldiers attended to the horses. Brother Pratt said, as we entered the door, "this thing is all of the Lord, and great good will come out of it. Light burst upon me about an hour ago. It is on account of the populace that I am so cautious." After he sat down, he again burst forth, "I am so full of light I can

scarcely control myself;" and his countenance was lit up by the fire within him, as the Saints have often seen him when overflowing with heavenly intelligence. He was then silent for some time, and after which he said, "I feel like a little child that is led by its father, it knows not whither, but feels certain father will lead it right."

Monday we travelled on—arrived at Van Buren about twelve o'clock. When we were across the Arkansas river, the Marshal took the chain off brother Higginson, took brother Pratt to the jail, and me before the Judge. The Judge was severe in his tone and manner at first; but when I had answered three questions his voice changed; I suppose they questioned me (there were six or eight lawyers) about an hour and a half. The Judge then told me I would be taken by a proper officer to the best hotel, where my every want would be attended to, and my person protected from violence of every kind. This was done. The name of the Judge is Ogden, and the keeper of the hotel, John P. Smith.

The next day, about ten o'clock, I was taken to the court house, where I sat about half-an-hour, subject to the gaze of as rough-looking a rabble as I ever saw. Brother Pratt was brought in soon after me, and seated near me. A man by the name of Wilcox sat beside him, and apparently acted as his counsel.

A lawyer who heard me examined the day before, John T. Humphreys, stepped to me, and asked if I wished to employ counsel; I told him I had no money or friends; but if any man would defend me and take his pay in eternity, I would employ him. "I will be your friend," said he. The Judge then said to me, "*Madam, you are discharged, we find nothing against you; you can retire.*" I lingered, saying, "if this is the only place on the earth where I may see my children, I wish to stay, for all the officers have told me I should see them here!" the lawyer, however, advised me to retire, as a matter of policy, which I did, and that was the last I saw of brother Pratt, until I saw his dead body.

The next day the real Marshal (Hays) called and told me that there was nothing found against brother Pratt; but he was kept in the jail to protect him from the mob, and would be let out when they thought it most safe for him to escape.

On Thursday morning about nine o'clock, I heard that he had left; and ten

minutes after, McLean, and two other men, Howell and John Cornell, and soon after the rabble, amongst whom a young man, named N. D. Collins, appeared as a kind of leader. The first two kept with McLean, and twelve miles from the town came in sight, near to brother Pratt, in a turn of the road, in full view of a house. The man of the house saw them come in sight, and saw the whole affair. His name is Winn, and I have the particulars from his own lips. When McLean got very near, so that their horses nearly touched, he began to fire. Brother Pratt turned off the road, and made a circuit through the bushes in a backward direction, and McLean after him, still firing, until six balls were fired. When they came into the road, one of the other men had got in advance and headed brother Pratt's horse, throwing him directly round facing McLean. It was then he gave the fatal stab. He struck twice, but only one blow reached the skin, which made a wound about two inches long, directly to his heart. This is thought to be the second blow. I saw his coat and found the rents in—V form; the latter did not penetrate the lining of the coat, and is directly over the left breast. There are six holes in the skirts of the coat. After all this was done and he had fallen from his horse, and the demons gone out of sight, one came back and got down from his horse, and placed his pistol almost touching his neck and fired, which made a wound on the point of the collar-bone, but glanced from the bone and would not have injured him. There was a small pistol found near his side, supposed to be the one last fired, for he had no weapon. The Judge told him he had better take his pistol and knife, but he answered, "my trust is not in such weapons, my trust is in my God."

The man of the house did not go to him immediately, but got on his horse and went for his neighbours, which he says occupied about an hour. When they came, brother Pratt turned over and said, "please give me a drink for I am very thirsty, and raise my head." They asked him who murdered him? He answered, "one McLean," saying, "he shot me here, and cut me here" (pointing to his neck and side). "What did he accuse you of?" "He pretended that I took his wife and children. *I did not do it.* They were oppressed and I did for them what I would do for the oppressed anywhere."

He pointed to his pants' pockets, and said, "my gold is in this, and my watch in this, I want them sent to my family in Salt Lake City; send them to a man named Crouch, Flint, P. O., and he will attend to them. I want all my things sent to him."

The men consulted about sending for a physician; but he said, "I want no physician, I will be dead in a few minutes." They said he did not seem to suffer except from thirst. "He breathed like a man going quietly to sleep;" this was the language of the woman of the house, when I asked her if he appeared to suffer much.

I craved the protection of Marshal Hays to go to the spot, and shroud him in fine linen. This he did apparently with the feelings of a man and a Christian. Mr. Smith, of the hotel, got a piece of linen at my request, and brother Higinson and myself rolled the mangled body in it. He first, with the assistance of the Marshal, putting on clean garments and a shirt, which they had got for the purpose. We then commenced at his feet and rolled his body to his arms, passed it under his left arm, and thence across his breast and under his right arm, and from thence to his feet, tying it with a ribbon on his right shoulder and around his feet.

When we were done, he looked very well. He was not the least stiff, nor was he cold, and the expression of his face was natural, until about three o'clock, when he began to change and looked purple, and his countenance fallen.

There was a great deal of blood on the floor, and in a vessel that had been put to catch it, and it seemed still to be dripping from his side.

I went to the spot where he fell, near a stump, and where he lay the leaves were rubbed aside, and matted together with the blood, and there was a roll of paper that looked as if he had tried to stop the wound. Oh! my soul, what a sight! and what a fountain of blood was there opened!! perchance many thousands in the State of Arkansas might have lost their blood and yet not a drop of innocent blood, raised a cry from the ground. He had crawled from the place where he first lay, and that also was bathed in blood, and in that spot he breathed his last on the ground, for they did not carry him to the house until he was dead.

When we got there he lay upon a board, with the blue check shirt on in which I had seen him while a prisoner, and a clean pair of pants. He was shaved and washed clean. I could not stay to see him buried, but brother Higinson did. There was a grave yard one mile from the house, and in it he was to be buried. They said the coffin would be the best that could be made. The grand jury was there all day taking his dying testimony, as heard by four or five men who saw him die.

I am weary now of this tale of blood. I will send you further particulars at some future time,

ELEANOR.

THE MORALITY OF THE "MORMONS" DEFENDED,

(From the "Western Standard.")

Our article in last week's paper, on "an English Clergyman's developments" of what he terms "the proxy system," has called forth some further remarks from the editor of the *Town Talk*, which we wish to briefly notice. He replies to our assumption of his unwillingness to publish our denials of and replies to the numerous charges circulated against us, by publishing an extract from our article, denying the practice of this system with which we are charged by this clergyman. This manifests more fairness than we

usually find in those who treat upon and oppose "Mormonism," and more than we expected in this instance, from the disposition that we thought had been exhibited of late by the *Town Talk* to pitch into "Mormonism" and the "Mormons" generally.

In his remarks on our denial of this clergyman's statements, he decidedly inclines to the belief that the statements he has made are true, because they are to some extent corroborated by the testimony of Judge Drummond and others. But, as

we have heretofore repeatedly had occasion to remark, we are willing to compare testimony with testimony on this subject. The truth of our statements in regard to the virtue and chastity of the females of Utah, are not dependent alone upon our mere assertion for support; they are sustained by the testimony of hundreds of disinterested men who have resided there, and who had abundant opportunities of knowing the people and their practices—men who, if not all holding office under the Federal Government, are at least honest, and with a character for integrity above suspicion. That we are a peculiar people—a people differing from our neighbours in many respects, we have always frankly acknowledged; but that this peculiarity or difference consists of a disregard and violation of the laws of God or of Nature, or that in the practice of our religion we are guilty of crime and unvirtuous actions, we most emphatically deny. It is true we believe in and practice polygamy, but we do this because we believe it to be commanded and sanctioned by Jehovah himself, both in ancient and modern revelation. Our belief in or practice of this system does not necessarily make us criminal; if it should, then the majority of those whom the Scriptures hold up as patterns for mankind to imitate, were equally guilty.

Another point of the editor's is, that unnatural crimes are infinitely more common where polygamy has existed for ages than in monogamic countries; the "Mormons" are polygamists; therefore, unnatural crimes must be common among them. We will not at present enter into any defence of the practices of nations who have been polygamists for ages, though we believe from the lights before us on this subject, that there is infinitely less sexual crime, whether it be termed natural or unnatural, and fewer violations of the laws of nature among polygamic nations, than there are among the boasted monogamic nations of the earth. But in regard to the polygamy of the "Mormons" and the practices flowing therefrom, there is nothing about them that is unnatural, criminal or unscriptural. In point of virtue and morality the "Mormons" are incomparably superior to the communities by which they are surrounded. These assertions may seem audacious to those who encourage the ideas so cur-

rently reported about them, but we leave it for facts to decide. For instance, in this Christian city of San Francisco, official documents, which were published by the major part of the public journals but a few months ago, state that "from half to three-fourths of all the duty and expense of our police, criminal courts, prisons and hospitals is directly traceable to brothels;" and again, "that a large share of our taxation is directly traceable to the existing vices in the community." The most inveterate enemy of Utah never brought so black a charge against the fame of her inhabitants as is here brought against San Francisco by her own sons. Criminal courts, prisons and hospitals have never had occupants from brothels in Utah since her organization as a Territory; she has not needed these nor police to suppress and check the consequences of vice in her midst, for it has been comparatively unknown.

Again: he says, that good men and good sects "live down" the falsehoods which at first cruelly blacken their reputation, and then asks if "Mormonism" has done this; if it is not to-day in worse repute than when the sympathies of the world were involved in its behalf for the alleged persecutions its followers sustained in Missouri and Illinois. To this we answer that the "Mormons" are not through with-life yet, and that we will, before we get through with it, "live down" falsehood, its authors and those who circulate it. As for "Mormonism" being in worse repute to-day than it was when we were driven from Missouri and Illinois, we say that it is not. Men then hated it to such an extent that they would unscrupulously murder and drive its followers, destroy their property and thrust them out homeless and destitute; and they can do no more now. The only sympathies that we experienced when driven forth from our homes into the wilderness, was the demand made by the General Government for five hundred of our young men, as a test of our loyalty, to enlist in the Mexican war. If this is the sympathy to which the editor alludes, the less we experience of it the better. If the rest of the world had sympathy for us, we profited by it but little; it neither restored to us our murdered friends nor our homes of which we had been despoiled.

As for the detestation with which, he says, this Christian community is forced

to regard the "Mormons" because of their belief in the doctrines taught by Brigham Young and his colleagues, the "Mormons" can console themselves with the reflection, that they are not the first people that have been detested by the professedly religious; also, that when a people manifest any desire to live in accordance with the laws of God, they may calculate on being hated by the world. The cause of their being detested is obvious, it is not because the "Mormons'" doctrines are unscriptural, but because they are unpopular; it is not because they will not bear the test of revelation and reason, but because they will not agree

with the notions inculcated by hoary-headed tradition. Popular opinions and traditions are the criteria by which the world measure "Mormonism." It does not agree with them; it is therefore hated. They might practice "the proxy system," or any other system as much as they pleased, if they would only do it popularly, and thereby conform to the fashions of the world. They might devote three-fourths of their taxes to the regulation of evils flowing from the institution of dens of infamy in their midst, but would they then be detested? Christian communities, by their actions, answer—No.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(Continued from page 500.)

OBJECTION: "The Holy Spirit is said to extend through all space; and in this respect to differ from the person of the Father and the Son. Certainly, according to the Mormon material scheme, they have no authority for this in Scripture. It is said 'the Holy Ghost descended in a bodily shape like a dove' upon the Saviour, and like 'as cloven tongues of fire' upon the Apostles. How can a dove 'extend through all space, and intermingle with all other matter?' It is a clear impossibility, and consequently their scheme is inconsistent."—*The Mormon's Own Book*, by T. W. P. Taylder.

ANSWER: We do indeed believe that "the Holy Spirit extends through all space, and in this respect differs from the person of the Father and the Son." But when Mr. Taylder affirms that we have no authority for this in Scripture, he at once manifests his own ignorance upon the subject. Among other texts of Holy Writ, let him consult, for example, the following:—"Whither shall I go from THY SPIRIT? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall thy hand lead me, and thy right hand shall hold me." (Psalm cxxxix. 7-10.) These verses clearly show that

God, *by His Spirit*, is everywhere present. Again: "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." (Jer. xxiii. 23, 24.) We learn from this that God is omnipresent, filling heaven and earth with His Divine presence; and the former quotation from David shows that He is so, and does so, *by His Spirit*. Now, that the Lord is not personally or bodily ubiquitous will be evident on looking at those portions of Scripture which describe His personal appearance, at different times, to different individuals, in different places, and which speak of His ascending and descending, His coming and going hither and thither, His moving about from place to place, and performing divers operations, according to His will. These are all characteristics of a personal being, and are not predicable of an infinite, impersonal, spatially-extended substance. The conclusion is therefore inevitable, that God is, (not personally, but) as a *Spirit*, everywhere present, pervading all things, and extending through all space: and we certainly maintain that whatever occupies space is *material*, however refined or subtil its substance may be. After referring to those passages which speak of the Spirit descending in bodily shape like a

dove, and resting upon Jesus, and of apparent cloven tongues of fire resting upon the Apostles, Mr. Taylder asks, with an air of triumph, "How can a dove 'extend through all space, and intermingle with all other matter?'" To this sage interrogation we reply, that we are not aware that any one has ever supposed, or that any one would be so foolish as to suppose, that "a dove" *can* "extend through all space, and intermingle with all other matter." The idea is peculiarly his own, and he is welcome to all the honour of the sublime conception! It is truly "a clear impossibility," as Mr. T. kindly informs us. But while we frankly admit this, we by no means acknowledge his "consequently"—that our "scheme is inconsistent;" and for this reason—that it has nothing whatever to do with our "scheme." We believe that the Universal and Divine Spirit, though in its nature infinitely extensible, may, at different times, for special purposes, assume various distinct forms and appearances. At one time, some portions of that Spirit may assume the symbolic form of "a dove;" while at another time, other portions of the same Spirit may appear as "cloven tongues of fire;" and yet this will not in the least derogate from its universality and infinitude.

OBJECTION: "Mormonism would deprive God of His omniscience, by teaching that He does not know what is passing on the earth, but by sending angels from heaven to bring Him tidings of it. The Bible teaches that God knows all things, past, present, and to come: 'Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do.'"—*Mormonism an Imposture, by P. Drummond.*

ANSWER: Mr. Drummond's idea, that "Mormonism would deprive God of His omniscience" is altogether without foundation. We fearlessly join issue with him upon this point, having no doubt as to the result. Where, we would ask, does Mormonism "teach" that God "does not know what is passing on the earth but by sending angels from heaven to bring Him tidings of it?" Can Mr. D. point to any such statement in the writings of the Church, or to any one passage that conveys such a sentiment? He cannot. Can he produce any proof whatever that such

a doctrine is taught or involved in "Mormonism?" No, he cannot. He may, indeed, have frequently met with an expression of the fact—the undeniable fact—(corroborated in almost every book of the Bible)—that angels, as God's messengers, carry tidings from heaven to earth, and from earth to heaven; and that by this means He knows what is passing in the various portions of His vast dominions; for those ministering spirits are, instrumentally, "the eyes of the Lord, which run to and fro through the whole earth." At the same time, however, that we affirm this, we maintain that angels are not the *only* means by which God establishes His omniscient character. Instead of our declaring that "He *does not* know what is passing on the earth BUT by sending angels from heaven to bring Him tidings of it," as Mr. Drummond would have his readers believe, we simply affirm that He *does* know what is passing on the earth through the medium of His angelic ministers. And who will pretend that He *does not*? We do not, however, adopt the position which our opponent would thrust us into, that it is by such means *alone* that He is cognizant of what is passing on earth. Angels are "ministering spirits"—"men in lighter habit clad." And though, they are employed as the honoured medium of conveying intelligence from heaven to earth, or from earth to heaven, they can by no means be regarded as the *only* medium employed. There are heights which no angel can scale—depths which no angel can fathom; and, though swifter in their mission than the swiftest lightning, their motions would be far too laggard to accomplish *all* the designs of the great Jehovah. But there is a medium by which God can be everywhere present at the same moment of time, and can convey intelligence from mind to mind, and from world to world, with a speed, accuracy, and power, far exceeding the capabilities or calculations of angels. That medium is what is called in Scripture the Holy Spirit—infinite, divine, all-powerful and all-wise—pervading and circumscribing all creation, both spiritual and temporal. By that Divine and Holy Spirit, in the highest and fullest sense of the word, "God knows all things, past, present, and to come." We have thus every reason for believing the truth of the texts cited by Mr. Drummond, and can declare with

ten fold more assurance of faith than he, (because we can more clearly see their import)—that "Neither is there any creature that is not manifest in His sight;

but all things are naked and opened unto the eyes of Him with whom we have to do."

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 537.)

[July, 1842.]

Monday, 4th. The Legion appeared on parade under command of Brigadier General Wilson Law, ranking officer of the line. Lieutenant General Smith reviewed the Legion at 11 a.m., and continued in command through the day, which was somewhat unpleasant, yet an immense number of spectators were present, including the passengers of three steamers from the neighbouring cities and villages.

At the close of the day General Smith expressed his entire satisfaction in an animated speech, in which he illustrated the design of the organization of the Legion, viz., to yield obedience to the institutions of our country, and protect the Saints from mobs, after which leave was given for strangers to address the Legion, when General Swazey, of Iowa, expressed his friendly feelings towards Nauvoo, and his gratification at the good discipline of the Legion.

Mrs. Emma Smith and the ladies of other distinguished officers accompanied their companions on the parade. A few Lamanites were present, and but little drinking. Two individuals were fined \$10,25 for offering whiskey for sale.

Tuesday, 5th. Attended Court-Martial and City Council; an ordinance in relation to public shows and exhibitions was passed.

The following was also passed:—

An Ordinance in relation to writs of Habeas Corpus:—

Sec. 1. Be it, and it is hereby ordained by the City Council of the City of Nauvoo, that no citizen of this city shall be taken out of the city by any writs without the privilege of investigation before the municipal court, and the benefit of a writ of habeas corpus, as granted in the 17th section of the Charter of this city. Be it understood that this ordinance is enacted for the protection of the citizens of this city,

that they may in all cases have the right of trial in this city, and not be subjected to illegal process by their enemies.

JOSEPH SMITH, Mayor.

Passed July 5, 1842,

JAMES SLOAN, Recorder.

Wednesday, 6th. Transacted business in the city, and rode to La Harp with Emma.

Two keel boats, slooped rigged, and laden with provisions and apparatus necessary for the occasion, and manned with fifty of the brethren, started this morning on an expedition to the Upper Mississippi, among the pineries, where they can join those already there, and erect mills, saw boards and plank, make shingles, hew timber, and return next spring with rafts, for the Temple of God, Nauvoo House, &c., to beautify the city of Nauvoo, according to the Prophets.

Thursday, 7th. Weather very cool at Nauvoo; thermometer at sixty degrees.

Saturday, 9th. I rode on the prairie with brothers Clayton and Gheen to look at some land. Dined on my farm; hoed potatoes, &c., and in the afternoon returned to the city and transacted a variety of business.

I find the following phrenological chart of my Clerk, Elder Willard Richards, of the Quorum of the Twelve, by A. Crane, M.D.:—

PROPENSITIES.

Amativeness.—8, F. Very partial to the opposite sex; generally reciprocated by them.

Philoprogenitiveness.—7, F. Interested in the happiness of children; fond of their company.

Inhabitiveness.—5, F. Attached to place of long residence; no desire to change residence.

Adhesiveness.—11, V. L. Passionately and devotedly attached to lovers and friends.

Combaticiveness.—7, F. Great powers of exertion and sustaining under opposition and difficulties.

Destructiveness.—6, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness.—10, L. Great propensity and ability to conceal feelings, plans, &c.

Acquisitiveness.—8, F. Frugality and industry, without much of the miserly, penurious, or stingy feeling.

Alimentativeness.—8, F. A good appetite, but not excessive; partiality for a variety of rich hearty dishes.

Vitiveness.—7, L. Strong desire to exist; contemplates death as the greatest misfortune.

FEELINGS.

Cautiousness.—8, L. Discretion, carefulness, anxiety, apprehension, &c.

Approbateness.—10, L. Ambition for distinction; sense of character, sensibility to reproach, fear of scandal.

Self-esteem.—10, L. High-mindedness, independence, self confidence, dignity; aspiration for greatness.

Concentrativeness.—7, F. Can dwell on a subject without fatigue, and control the imagination.

SENTIMENTS.

Benevolence.—9, L. Kindness, goodness, tenderness, sympathy.

Veneration.—7, F. Religion without great awe or enthusiasm; reasonable deference to superiority.

Firmness.—9, L. Stability and decision of character and purpose.

Conscientiousness.—8, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope.—7, F. Reasonable hopes, a fine flow of spirits; anticipation of what is to be realized.

Marvellousness.—6, F. Openness to conviction without blind credulity; tolerably good degree of faith.

Imitation.—10, F. A disposition and respectable ability to imitate, but not to mimic or to act out.

Prepossession.—8, L or F. Attached to certain notions; not disposed to change them, &c.

Ideality.—10, L. Lively imagination; fancy, taste, love of poetry, elegance, eloquence, excellence, &c.

PERCEPTIVES.

Admonition.—9, F or M. Desirous to know what others are doing; ready to counsel and give hints of a fault or duty, &c.

Constructiveness.—8, L. Great mechanical ingenuity, talent, and skill.

Tune.—8, F or M. Love of music, without quickness to catch or learn tunes by the ear.

Time.—8, F or M. Indistinct notions of the lapse of time, of ages, dates of events, &c.

Locality.—11, V L or L. Great memory of places and position.

Eventuality.—9, L. Retentive memory of events and particulars.

Individuality.—10, L. Great desire to see; power of observation.

Form.—8, F. Cognizance and distinct recollection of shapes; countenances, &c.

Size.—11, V L, L or F. Ability to judge of proportionate size, &c.

Weight.—6, M S or V S. Deficient balancing power; failure in equilibrium.

Colour.—11, V L or L. Great power of recollecting and comparing colours.

Language.—7, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order.—10, L. Love of arrangement; everything in its particular place.

Number.—9, L. Quickness, facility, and correctness in calculating figures.

REFLECTIVES.

Mirthfulness.—10, L. Wit, fun, mirth; perception and love of the ludicrous.

Causality.—11, L. Ability to think and reason clearly, and perceive the relations of cause and effect.

Comparison.—10, L. A discrimination; power of illustration, ability to perceive and apply analogies, &c.—[See explanation to my chart.]

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 29, 1857.

EMIGRATION.—There are occasionally Saints emigrating singly or by families, on ships with emigrants who do not profess the faith of the Gospel, but are opposed to it in spirit and in practice. We have applications from such parties from time to

time requesting us to obtain passages for them from this port; we also learn of others who go off without apprising us at all; and some, we are led to believe, emigrate from other ports without consulting with any one as to the step they are about to take.

The Saints have been repeatedly counselled not to emigrate singly or in small companies, among Gentiles. But it seems to be again necessary to draw attention to the subject, and we wish Pastors, Presidents of Conferences, Presidents of Branches, and all Elders, to remind the Saints from time to time of their duty in relation to this matter.

It is impossible for us to enumerate all the advantages that accrue from the Saints going together, or all the disadvantages of their going in detached companies, but we will name a few of the most prominent. Each company of Saints on board of a ship is fully organized for the performance of the duties devolving upon them as Saints and fellow passengers, and they are presided over by an experienced Elder of Israel, with two Counsellors, appointed by us. Under this arrangement prayers are held in the different sections of the ship morning and night, fellowship meetings are held three or four times a-week, and the regular services on the Sabbath day. A constant watch is kept up by brethren appointed to be watchmen—to prevent iniquity among the evil-disposed, if there be such—and to prevent, what is too common upon other ships, the encroachments of the sailors in places where they have no business. Arrangements are also instituted under this organization for the daily cleaning of the passengers' deck—by which health is promoted, and disease arising from dirt prevented. The cooking arrangements, an important affair in a large company of passengers, and about which so much dissatisfaction exists on all other ships, are made so as to place all on equal terms, and secure general satisfaction.

How different are all these things on other ships. The result of this state of things is—that Captains who have carried companies of Saints across the sea say they would rather carry them than any other passengers. Captains, surgeons, and other officers on board of our ships have given testimonial after testimonial of the superiority of our passengers over any others that they have ever crossed the sea with. Newspaper reporters who have visited companies of Saints on their arrival at New York, Philadelphia, and Boston, have been unable to withhold their expressions of surprise and admiration at the cleanliness, comfort, order, and peace, exhibited among our passengers—drawing contrasts between them and others that were highly favourable to our people.

On other ships no such organization exists—no prayers are unitedly offered for the peace, blessing, and protection of Him who controls the winds and the waves—no faith is exercised in Him. The spirit of prayer is not there. He who would call on his God, Daniel-like, two or three times a day, there, would be scorned, persecuted, and scoffed at. But he who would swear, blaspheme, and utter the language of vice the loudest, would be accounted the “biggest” man on board. How much of the blessing of God can be realised under such circumstances? How much faith can any Saint be expected to exercise on such a ship? There are no Sabbath services, no worship, there. No watch is instituted there, to suppress immoral conduct, or prevent the intrusion of sailors, who, in the North American line, are notorious for their immorality. A large proportion of the passengers are often too much on a par with the crew. No arrangements are made among the passengers to promote general cleanliness, or even to manage the cooking department so as to give all equal privileges, but at the galley the strongest and most boisterous get the first and best served, while the weak, and the quiet, seldom get their cooking attended to.

These are but a very few of the advantages to be secured by the Saints going in companies. Emigrants generally are imposed upon both before starting and after their arrival, but more especially after their arrival, where sharpers in abundance, aware that the people are landing in a strange country and that they are mostly inexperienced, use their most subtle arts to deceive, impose upon and rob them.

But both in leaving and landing the Saints have those attending to their business who feel an interest in their welfare, and who will direct them for their best good. A reporter who attended at the arrival of our last ship, the *Tuscarora*, observes the fact that the "Mormons" have an agent awaiting their arrival to preserve them from the sharpers, whose chagrin when they see their prey passing by them is given vent to by scoffs at their religious profession.

While, during the period since the commencement of the Saints' emigration till now, many accidents, shipwrecks, and much loss of life have taken place on other ships, the Lord has so far acknowledged His people, as to altogether preserve them from any of those disasters; the consideration of which ought to be another stimulus to the Saints to go home in that way which He has pointed out, acknowledged, and blessed.

In view of all these and other weighty considerations, we again counsel the Saints not to emigrate by any ship but those chartered by us, which carry only our own passengers. Let those who feel themselves in so great a hurry to get off that they think they cannot wait for our next ship, ask themselves if the Lord requires them to exercise so much haste, and whether they can depend upon His blessing to accompany them while they go out of the proper channel, and subject themselves to so many evils and temptations. If they still think they must go, let them counsel with their President, or Pastor, upon the subject, make known to him their circumstances, and follow his counsel. To all such as it may thus be deemed necessary to emigrate, we have to say that we can make arrangements here for their passage better than they can do through any other Liverpool house, and if they will communicate to us through their President, we will secure passage for them.

We keep a list of the names of all the Saints who leave the British Isles within our knowledge, and desire to have the names of all. No one therefore should emigrate by any means without informing us of the date of their departure, by what ship, and from what port. And again we say, no one should emigrate otherwise than by the regular channel of the Saints' emigration without the counsel or approbation of the President of his Conference.

A ship will be despatched as soon as we have a sufficient number of applications. Those desirous to emigrate will please send their names and deposits as soon as possible. Those who have the means of emigrating should not delay sending them until they know we have a ship on hand, but they should forward, at least, their names and deposits, as soon as they know they are able to emigrate. Should circumstances prevent them going, and require a return of their deposit—they can have it at any time, by writing to us. In chartering a ship we are guided by the number of applications on our books. We cannot exactly tell when a ship will sail until one is chartered, or there are a sufficient number of applications to warrant us in chartering one. We send out notifications as soon as the charter is made, which is about three weeks, generally, before the ship sails. This gives every one ample time to complete their arrangements.

As there are many parties obliged, contrary to their own desires, to emigrate by other ships, through their friends in the United States making arrangements with other houses for their passage, we would advise all who have friends in the States upon whom they depend to send for them, to request them to do so through *The*

Mormon office in New York. Elder Appleby will receive passage money on account of parties to emigrate from this country, and his advices in their favour will receive immediate attention.

DEPARTURES.—Elders Joseph W. Young, John Y. Green, and Iver N. Iverson, left Hull, on the 12th instant, for Copenhagen, per steamer to Hamburg.

Elders Frederick Roulet, and Jean D. Malan, left here on the 13th instant for Genève. Elder Jabez Woodard is visiting his relatives in England, and will follow in a few days.

FOREIGN CORRESPONDENCE.

DESERET.

President's Office,
Great Salt Lake City,
June 30, 1857.

Elders Orson Pratt and Ezra T. Benson.

Dear Brothers—On the 24th of April I departed on my contemplated journey north to Salmon River. I returned to this place May 26th, after an absence of thirty-two days. We had a large company of fifty-six wagons and carriages, and one hundred and forty-two persons, but during the whole trip, I did not hear an angry word, or observe a malicious feeling.

On the 29th ultimo, Elders G. A. Smith, J. M. Bernhisel, and T. O. Angel arrived in good health and spirits.

There are many improvements being made in the city, streets, sidewalks, fences, buildings, &c. There are between three and four hundred men upon the public works, and thirty teams rolling in the stone for the Temple. Although money is scarce business is lively, and everything is flourishing with this people, because of their renewed diligence and faithfulness.

Our city looks as though it had taken an emetic and vomited forth apostates, officials, and in fact all the filth which was weighing us down. The prospects were never better for a bountiful harvest than at present. There is now more grain, and food is cheaper than has ever been the case previously at this season of the year.

The express company is prospering finely. I have dispatched A. O. Smoot and N. V. Jones to locate permanent stations in the black hills; they have eighty men with them, and it is my intention to furnish them with sufficient provision to enable several hundred persons to winter

there, in case of such emergency as occurred last fall. I learn from brother Haight, of Iron County, that the cotton and Indigo crops are looking well on the Rio Virgin.

The mail, conducted by F. Little, arrived at three o'clock, 23rd instant, twenty-two days and three hours from Independence.

By the *St. Louis Republican*, I regret very much to learn of the assassination of brother Parley by the villain McLean; one more good man has gone to assist brothers Joseph, Hyrum, and Jedediah in another sphere. May God comfort and strengthen you in your afflictions, brother Orson.

The prejudice against us, which you have to meet, brethren, is nothing more than we may expect, it is the devil against Christ; and be assured that the devil will always howl when the Saints are faithful.

I sent a good many missionaries to the States and Europe, they left this place April 23rd with hand-carts, and from latest accounts they were making better time than any company on the road.

Brethren, may the blessings of Christ abide with you continually.

BRIGHAM YOUNG.

Historian's Office,
Great Salt Lake City,
July 1, 1857.

Editor of *Millennial Star*.

Dear Brother—The eastern mail from the United States arrived on the 23rd ultimo, in charge of brother Ephraim K. Hanks, twenty-three days from Independence, one of the shortest trips on record. Elders Amasa Lyman and Charles C.

Rich have arrived from San Bernardino, the former with the California mail, June 3, the latter on the 8th, with a small company of Saints; subsequently another small company arrived from San Bernardino, who brought along a seven-stopped organ, donated to the Church by the Australian Saints; which is being fitted up in the Tabernacle, in the North end, by brother Joseph Ridges who built it in Australia. Presidents Young, Kimball, and Wells, and Elders George A. Smith, A. Lyman, and others stepped in on Sabbath last, and heard brothers Ridges, and Orson Pratt, junior, play upon the organ, with which they expressed themselves much gratified. It is a valuable acquisition to our choir.

Elder George A. Smith has visited Utah County since his arrival, found the people of Provo in good health and spirits; with excellent prospects for grain this season. Attended a sabbath school meeting with three hundred scholars, and preached to a congregation of about three thousand Saints in the Bowery.

Brethren from Iron County report very favourably in relation to the crops in Cedar and Parowan, also in Beaver County.

By the arrival of the May mail, we learned of the agitation of the public press in the United States, pertaining to Utah—her Governor—and the Saints. Never at any former time have we witnessed a more universal, bitter feeling against "Mormonism" than at the present. Governor Young thinking the working bees of Utah would not take time to read what the public press say in relation to them and himself, set apart Sabbath, June 14th, at 8 a.m., to have

some of the most rabid articles read to the Saints in this city and vicinity, and had two of our best readers employed for the occasion, who read alternately from 8 till nearly noon, the loathsome trash which the corrupt press of the United States had given birth to. It was, indeed, novel, however, to hear the Governor propose such articles to be read; seeing they were mostly aimed at his private and public character; this, however, only shows the consciousness he possesses of the rectitude of the path which he treads, and the confidence he has in the people whom he leads.

June 16th. Teams re-commenced hauling rock for the Temple, operations having been suspended in that department for a few days, in consequence of the Church selling many of their cattle to cancel Church obligations, but the Saints having the privilege of turning in stock to help to defray these liabilities, contributed so liberally that but a few days elapsed before the Church had as many cattle as before; and not any who donated have been hindered in their business, nor have felt any the poorer in consequence of their liberality; and thus the Saints have witnessed to God and His servants, that the spirit of the Reformation lives in their hearts, and brings forth fruit in their lives, and therefore President Young frequently of late has said this is a "God blessed people."

It is a general time of health, peace, and plenty throughout this territory.

Love to brother Benson, and all the Elders of my acquaintance, associated with you.

Yours truly,

WILFORD WOODRUFF.

NEWS FROM AMERICA.

SLAVERY PROSPECTS IN THE UNITED STATES.

The *Rising Sun* of Newburg, South Carolina, says in regard to the signs of the times in the political horizon:—"Clouds and darkness, threatening clouds, ominous darkness, gather around our political future. A night gloomy and terrible sets in upon us. We are drifting slowly, silently into an ocean of storms, furious whirlwinds, quicksands and fear-

ful whirlpools. A solemn silence prevails—'tis the precursor of a horrible tempest. Hark! the muttering rumbling of distant thunder breaks upon the stillness. Fitful flashes reveal the sullen gloom. The lurid air is heavy and chilly. The storm approaches—nearer and nearer it comes louder and more loud it howls. Man the sails—all hands to their posts. The South expects every man to do his duty. Life and duty, honour and liberty are involved.

Let each heart be firm, each nerve be steady. The conflict will be fierce as hate and malice can make it. Stand firm. Hark! what crash was that? Kansas is gone! List! a triumphant shout from the spirits of the storm. Missouri is yielding. How fierce the blasts, how lurid the lightning! Howls horrible, yells terrific, tear our ears. Virginia is assailed. Gloomy, dark, terrible howls the tempest! Watchman, what of the night? All is dark! no dawn appears."

We make the following extracts from the *New York Herald*—

The report that the military expedition to Utah has been postponed is unfounded. Orders have been issued for the recall of Colonel Sumner's command from the Cheyenne expedition, consisting of the First Cavalry, Second Dragoons, and Sixth Infantry, together with the company of Light Artillery now at Fort Snelling. They will repair forthwith to Fort Leavenworth or Laramie, preparatory to their march for Great Salt Lake City.

We have received files of Great Salt Lake papers to the 2nd instant, from which we make copious extracts, showing the physical, religious, and political condition of the Latter-day Saints, and the progress of affairs generally in Utah Territory. The charges of malfeasance preferred against Surveyor-General Burr are substantiated by the affidavits of his accusers. We give the documents elsewhere. Doubtless the administration will order in investigation of the charges.

Mrs. Julia Ann Babbitt sends us a communication full of melancholy interest, containing the results of an inquiry lately made by her relative to the circumstances attending the murder of her husband. The letter is dated at Crescent City, Iowa, at which place Mrs Babbitt had arrived after a fatiguing and perilous journey from Salt Lake City to Independence Rock, and thence to Fort Laramie, Fort Kearney, and Ellisdale, Iowa. At the three first-named places, Mrs. Babbitt had communications from travellers, French traders, friendly Indians, and the United States' officers commanding the forts. Their joint testimony shows that Mr. Babbitt, in company with Messrs. Rowland and Sutherland, started from Fort Kearney for Fort Laramie about the 6th of September last, and that they were murdered

and robbed by a party of Cheyenne Indians. Some of Mr. Babbitt's jewellery and other valuables have been since seen with the savages. Mrs. Babbitt fully acquits any white man of a participation in her husband's death, and repudiates the idea that he was murdered by the Mormons.

GOVERNOR WALKER'S PROCLAMATION ENDORSED — A COLLISION IN KANSAS DEEMED INEVITABLE — A SPECIAL MESSENGER DISPATCHED TO KANSAS WITH INSTRUCTIONS.

Washington, July 22, 1857.

The President and Cabinet fully endorse Governor Walker's proclamation. A despatch received to-day says that a collision between the troops and the rebels is inevitable. The administration feel the utmost solicitude as to the result of the imbroglio. Governor Walker is fully empowered and instructed by the President to put down any insurrection or rebellion, come from what quarter it may, and to enforce the Territorial laws at all hazards, and at point of bayonet if necessary. A special express messenger started for Kansas this afternoon, with despatches for Governor Walker and General Harney.

THE INDIAN TROUBLES IN MINNESOTA.

Washington, July 23, 1857.

Owing to apprehended difficulties and constant depredations of the Indians, the Secretary of War has decided to send an increased force of troops to Minnesota, and General Scott is now engaged preparing the orders, &c.

MOVEMENTS OF THE UTAH MILITARY EXPEDITION.

Washington, July 25, 1857.

The President and Cabinet have ceased to have any apprehensions of bloodshed in Kansas. General Harney and staff will leave in a few days for Utah. The troops generally are in fine health and spirits, and amply supplied for an active campaign. Colonel Thomas, Assistant Quarter-master General, is ready to return to head quarters.

Governor Cummings says it is uncertain when he will leave for Utah. He may be detained yet for some time.

REPORT OF THE MORMON COMMISSIONER
TO WASHINGTON.

Elder George A. Smith, who was sent to Washington last summer with a copy of the constitution of the New State of Deseret, gave an account of his mission, at the Bowery, on 31st of May. We extract from the *Deseret News*—

"A great portion of the people have come to the conclusion, after having been a great many years considering the subject over, that we are a very desperate set of fellows out here. Politicians are little vexed, for they do not know what to do with us. They did not admit any Territory into the Union during this session of Congress, though they did grant a permission graciously to 250,000 inhabitants residing in the Territory of Minnesota to make a constitution. I have looked on and taken items, thought and reflected, saw how it was going, waiting for an opportunity. You know it was a very modest mission I went down on; I went to Washington to ask permission to enter the Union, and I did not want to go in until I saw a fair chance; I hated to ask and be refused admission; I have rejoiced very much at every particle of news that I could receive from the mountains. I received letters from President Young and others, three, four, and sometimes six months after they were written; when they did arrive they afforded me a great deal of pleasure and were a source of rejoicing, especially to learn that the Saints were waking up."

EFFICIENCY OF THE UNITED STATES'
TROOPS.

"I had a little serious conversation with Captain Smith, at Fort Kearney. The very gentlemanly commander of that Fort, Major Wharton, had nearly lost his eyesight, principally by watching for the hostile Cheyenne Indians through the spy glass, and Captain Smith was acting commander. I inquired what is the condition of the dragoons stationed there? He replied that they had about fifty horses, but their hoofs had come off. How many have you that can do efficient service if called upon? He said they had about ten or twelve in good condition, but fresh horses were expected. The company of hand-cart Elders were an astonishment to everybody that saw them. The traders on the road say that mules are nowhere by the side of them. I never saw such a pretty sight in my life. We had a meeting with them on Horse Shoe creek; and a better set of men I never saw, and men that were old when I was a boy were as active as boys, rolling on with their hand-carts, singing and rejoicing."

A SERIOUS RAILROAD RIOT occurred near Baltimore, in the early part of May. The militia was called out, and several of the rioters were killed and many wounded.

SPRING FRESHETS had done much damage in portions of the Eastern, Middle, and Southern States.

VARIETIES.

TRUE PITH.—The force of language is apt to be much injured by the multitude of words.

CHILDREN.—God bless the little children! We like their bright eyes, their winning ways, their rosy cheeks. Nothing seems to weigh down their buoyant spirits long; misfortune may fall to their lot, but the shadows it casts upon their life-path are fleeting as the clouds that come and go in an April sky. Their future may, perchance, appear dark to others, but to their fearless gaze it looms up brilliant and beautiful as the walls of a fairy palace. There is no tear which a mother's gentle hand cannot wipe away, no wound that a mother's kiss cannot heal, no anguish which the sweet murmuring of her soft, low voice cannot soothe. The warm, generous impulses of their nature have not been fettered and cramped by the cold formalities of the world; they have not yet learned to veil a hollow heart with false smiles, or hide the basest purposes beneath honied words. Neither are they constantly on the alert to search out faults and foibles with argus eye, on the contrary, they exercise that blessed charity which "thinketh no evil."